# A Necromancer's Grimoire: The Book of Faith

Alex Riggs, Joshua Zaback, Justin Holloway

ROLEPLAYING GAME COMPATIBLE

Designers Alex Riggs, Joshua Zaback, Justin Holloway

Editor Rosa Gibbons



Necromancers of the Northwest, LLC 9111 242nd St SW Edmonds, WA, 98026 www.necromancers-online.com

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The reason no one noticed his arrival, as he slowly made his way down the town's main street-the only one to be made of cobblestones, rather than dirt and gravel-was that they simply didn't care. This wasn't the norm in Emeraldale, for while the town was large enough to see travelers on a regular basis, they were still rare and interesting enough to occasion at least a second glance. Instead, the townsfolk simply shuffled along, as though in a daze, staring at the ground in front of them, their shoulders slumped with an almost uniform dejectedness.

Thomas realized suddenly that he had arrived at his destination. He wasn't sure precisely how he knew-he hadn't known where he was headed when he had set out several days ago, and hadn't even known what he was looking for-but somehow, he knew all the way down to the tips of his toes that it was Emeraldale he'd been headed to all along. He just wasn't certain what to do now that he'd arrived.

As he made his way into the town green-which, thanks to the unseasonable heat wave which was gripping the town and its surroundings, did not live up to its name-he found the first true signs of life from the citizens of the town. A small crowd had gathered around the small wooden platform at the green's center, and a man was addressing the group, waving his fist in the air as he spoke.

"Without our crops, we will surely all die! That is our livelihood out there, dying and withering away, and what has anyone done about it? This weather's not natural! We've never had a summer as bad as this, and it's barely even the start of spring. No, friends, this has the stink of magic about it!"

A spark of life stirred in the gathering crowd, which was slowly but surely growing as the man continued to speak, dejected townsfolk slowly being drawn in like moths to a flame. A few shouts of assent went up from the spectators, before the speaker went on.

"And so we pray to the gods, begging to be spared from this harsh and unnatural sun! But have they answered our prayers? Have the brought us the rain we so desperately need, just to stay alive?"

Now the spark found fuel, lighting a brightly burning blaze in the eyes of the assembled crowd, who roared out with a collective "No!"

"So either the gods are powerless to make it rain, or else they just don't give a damn whether we all live or die. Do you know what I think, good people of Emeraldale? I think that the gods do care. I think that they're the ones behind this blasted curse-and even if they're not, they're as guilty as anyone else for not doing a damned thing about it!"

The townsfolk's angry shouts faded into the background as Thomas made his way towards the town's temple. He couldn't have told you how he knew the way to the temple, for Emeraldale wasn't the sort of town to have an ostentatious or rich-looking temple. It was a small, plain affair, not far from the heart of the small town, and made of the same wood and thatch as the rest of the buildings. It bore a short bell tower, which was the only feature which set it apart from the houses and small shops around it, but otherwise was a perfectly humble and unassuming building.

Thomas stopped at the temple's door, which had been carefully—but not exceptionally skillfully—

engraved with the lightning bolt of Zeus, the god of storms. He gave a light knock at the door, which shortly opened to reveal a waxen-faced cleric, tall and guant, who looked like he had not slept in weeks.

"If you've come about water, I'm afraid I have none. If you come back tomorrow I may be able to provide you with some, but I'll need to see to the townspeople first," the weary cleric said, without bothering to really look at Thomas.

"I'm afraid you're mistaken," Thomas replied, "I haven't come for water."

The cleric's attention sharpened slightly, curiosity arousing him from his torpor. "Well then, friend, what can this humble cleric of Zeus do for you?"

Thomas' voice was puzzled as he answered, his voice displaying his genuine confusion. "What can you tell me of the draught that blights this land? Why have you not brought it to an end, and called upon Zeus to pour forth water from the heavens?"

"I have asked," the cleric replied, weariness and bitterness struggling for control of his voice, "and received no answer. I know of no spell to end the draught, and though Zeus' power allows me to create water for the villagers, and with his aid I can even create rain around the immediate area of the town, but not enough to save the farmers' crops. I pray daily for a miracle, but I fear that Zeus' attention is elsewhere, or perhaps he refuses to aid us. Perhaps we have angered him in some way, though I know not how..."

The cleric's words trailed off as he caught view of a large crowd of townsfolk headed down the street in the direction of the small temple. They carried an assortment of makeshift weapons in their hands, and a few held torches or piles of oil-soaked rags, and they appeared quite angry now indeed.

The mob stopped a few yards from the temple's front door, and a man stepped forward, which Thomas recognized as the same one who had been speaking in the town square before. "Down with the gods!" he cried, raising his fist in the air defiantly. "We'll tear down this temple and end this blasted drought once and for all!"

A chorus of cries went up from the assembled townsfolk, and a few started moving forward. The cleric opened his mouth, about to protest, but Thomas spoke first, standing between the crowd and the small temple.

"This drought is not the work of the gods," he said calmly, his voice washing over the crowd like a wave across the beach. "The man in this temple has been doing his best to aid you in this time of crisis, to grant you succor and protect you. Would you truly repay him, and the god who works through him, with violence and death?"

The crowd hesitated uncertainly, but the speaker was unmoved, a sneer creeping its way across his face as he replied. "Lies, all of it! This man is the cause of all our ills. He is our damnation! We will destroy him, and have our vengeance for the injustices he has caused!" Once again, the crowd's passions were lit ablaze, and they began surging forward.

Suddenly, a blast of lightning split the clear sky, striking the malcontent with a brilliant flash. Where once he stood, there was now a large, hulking demonic shape, its body all scales and spikes, a horrible stench of brimstone curling out around it. It shrieked in anger and rage, and the ground beneath it began to shake, but Thomas stood impassive as the magic he had worked through Zeus took effect, and the hideous, fiendish monstrosity was pulled screaming into the ground below, which slowly closed around it, sealing as though it had never split at all.

The townsfolk stood stunned and unmoving for several minutes, taking in what they had just seen. It wasn't until they began to feel the raindrops hitting their skin that their minds were finally freed completely from the influence of the demon, and they looked up with shouts of joy to realize that it was raining.

"That creature, not the gods, were the cause of your misfortune," Thomas proclaimed softly, yet somehow loud enough for all those assembled to hear him clearly. "It brought about this drought in order to weaken you, and drive you into a corner, so that it would be easy to control you and drive you to dark and wicked deeds. Zeus has brought me here in order to deliver you from that thing's dark schemes, and I have done so: it will not trouble the town of Emeraldale again. The drought is over, and you are freed.

Remember, my friends: it is easy to have faith when times are good. But the true mark of the believer comes from having faith when times are hard. The gods are there, they would not betray us in the ways that creature described. Have faith—true faith—and the gods will provide for you. All you need to do is ask."

With that, Thomas left the town of Emeraldale. He did not look back, but he knew that the townsfolk would be fine now, at least for a time. There were other places that needed his help. He wasn't sure where he was going, but he was confident he would know when he got there. Zeus would show him the way.



#### Foreword

This book has probably been a long time coming. It's long been on my "to do" list for this game, a nagging issue that I've always wanted to address, but frankly always considered to be too much of a pain to really tackle. After all, it's not like I'm the only who's ever felt that clerics (and other divine casters) didn't really feel like their magic was any different from that of wizards and sorcerers. Sure, they could wear armor—for reasons that had, as far as anyone could tell, nothing to do with flavor and everything to do with game balance—and they had a slightly different spell list, and sometimes they got to skip out on certain components for spells, but, really, at the end of the day, it was hard to refute the argument that a wizard had more in common with a cleric than with a sorcerer.

I know that I'm not the only one who felt that way, because I heard a lot about it from all of you after my Dark Designs article for cleric week, on the Necromancers of the Northwest website, back in January. I had written an article about the issue, and while I spent a lot more time arguing that it was an issue than I did providing real solutions about how to solve it, looking back on the article now it seems that even then I was hinting that this book might come out, and even gave a very brief, very simple outline of what the finished product would look like.

Still, I shied away from the issue for a little while—after all, since I wasn't the first one to notice the issue, we probably wouldn't be the first ones to try to fix it, either. And it was a daunting order: how exactly does one create a fair and balanced series of rules for tracking a priest's relationship with his deity, in a way that encourages (rather than stifles) roleplaying, isn't a complete bookkeeping nightmare, and really feels like the priest is getting his spells as a divine gift, rather than from his own magical power. All that with the uncomfortable difficulty that we can't legally reference any of the fantasy deities that players might want to have any kinds of specifics about.

The simple answer was that we would need some sort of system of rewarding (or, in rare cases, punishing) the priest based on how well he follows his deity's tenets. The nitty-gritty of what, precisely, that entailed would have to be settled between the GM and the player, but, with the wide array of deities available (and the high rate of GMs using their own pantheons), that was an inevitability anyway.

We were very careful to ensure that we provided a strong framework as far as how to go about rewarding players, so that GMs would be able to make informed decisions about how much would be too much and what kind of effect it would have on the balance of their game. In this way, though the sorts of things one has to do to earn a reward may vary a bit from GM to GM (for example, one might give the same reward for making a donation that the other reserves for a short quest to bring one of the deity's enemies to justice), the rate at which these rewards are earned, and the relative power level of the class, should be fairly consistent.

All in all, I'm happy with how it turned out, and glad that we decided to tackle the issue: it wasn't easy, but I think that the finished product encourages faith- and deity-centric roleplay from the divine caster, is balanced, and is fun to play. Like anything that boils down, fundamentally, to a relationship between a PC and an NPC, a lot of it will fall to players and GMs, but this book provides a solid framework for backing up that roleplay with mechanical incentives and benefits, and I have little doubt that you will find that the priest class is a very different experience from any arcane caster you've ever played.

~Alex Riggs, Head of Design

#### Introduction

This book focuses primarily on a new character class, the priest, and introduces a few new game terms, most notably **favor** and **piety**. These mechanics are used to track a priest's relationship with his deity, and are a way of rewarding the priest's player for roleplaying in a way that plays up the importance of his faith and religion. The book also includes an extensive guideline on using piety and favor in your game, and on adjudicating them in a way that will be fun and rewarding for everyone.

The book also introduces miracles, a sort of spell-like ability which priests have access to, and which allows them to create effects which are larger and farther-reaching than most spells a character has access to. The miracles section of the book details the ways in which miracles differ from spells, and also contains 17 miracles that the priest can gain access to.

Finally, this book introduces the devoted apostle prestige class, which allows clerics and other divine spellcasters to make use of the piety mechanic, gaining a variety of benefits based on their piety score, and augmenting their piety as well.

### Priest

"Please, do not thank me for the things that I do. I am but a follower, doing as I am told by my goddess, and trying my humble best to enact her will in this world. Without her wisdom, her grace, and her mercy, without the power she is kind enough to invest in me, I would not be here to aid you in these troubled times. If you feel need to give thanks for the services you receive, please, see that they are given where they are truly due: to the goddess of love."

#### ~Samuel Dibbon, priest of Aphrodite

Like clerics, priests are servants of a particular deity or religion, who wield powerful divine magics to further the aims of their heavenly patrons. Unlike clerics, however, priests draw their magic directly from their deity, who takes an active interest in the actions of these favored servants. While a cleric draws her magic from the power of her belief and faith in her cause, a priest is directly granted spells by



patron, and particularly good service can bring equally impressive rewards of divine might. By contrast, however, a priest who falls out of favor with his deity by acting against that deity's precepts will quickly find it difficult to muster much spell power at all.

#### Making a Priest

Like clerics, priests are spellcasters who use their Wisdom score to determine the save DCs of the spells. Priests are usually not armored, however, and typically prefer to stay out of direct melee combat.

**Abilities:** The saving throw DCs of spells a priest casts are determined by his Wisdom score, but unlike other divine casters his bonus spells are not determined by any ability score, but rather by his piety. A high Dexterity will help the priest to avoid attacks in combat, making up for his lack of armor, and a high Constitution will allow him to take more punishment before falling.

Alignment: Priests can be of any alignment, but can never be more than one step away from their patron on the alignment grid (for example, a priest of a lawful good deity could have a lawful good alignment, a lawful neutral alignment, or a neutral good alignment, but could not have a true neutral alignment or a lawful evil alignment). Most priests have the exact same alignment as their deity.

Starting Gold: 4d6 x 10 gp (average 140 gp) Starting Age: As cleric Hit Dice: d6

#### **Class Skills**

The priest's class skills (and key ability for each skill) are Craft (Int), Diplomacy (Cha), Heal (Wis), Knowledge (all skills, taken individually) (Int), Linguistics (Int), Perform (Cha), Profession (Wis), Sense Motive (Wis), and Spellcraft (Int).

Skill Ranks at Each Level: 4 + Intelligence modifier

#### **Class Features**

The following are the class features of the



priest class.

Weapon and Armor Proficiency: Priests are proficient with the club, dagger, heavy crossbow, heavy mace, light crossbow, light mace, and quarterstaff, but not with any kind of armor or shield. Though priests are not typically proficient with such protective gear, it does not actively interfere in their spellcasting, and priests who are proficient with armor or shields can use them without penalty.

**Spells:** A priest casts divine spells which are drawn from the cleric spell list found in the *Pathfinder Roleplaying Game Core Rulebook*.

In order to cast a spell, the priest must have a Wisdom score of at least 10 + the level of the spell to be cast. He must also be of a high enough level

Table	e 1-1: The Priest						
	Base Attack	Fort	Ref	Will		Highest	Favor
Level	Bonus	Save	Save	Save	Special	Level Spell	Per Day
ıst	+0	+0	+0	+2	Armor of Faith	ıst	1
2nd	+1	+0	+0	+3	Unswerving Faith	ıst	2
3rd	+1	+1	+1	+3		2nd	5
4th	+2	+1	+1	+4	Miracle	2nd	8
5th	+2	+1	+1	+4	Divine Inspiration	3rd	12
6th	+3	+2	+2	+5	Sustained by Faith	3rd	16
7th	+3	+2	+2	+5		4th	22
8th	+4	+2	+2	+6	Miracle	4th	28
9th	+4	+3	+3	+6		5th	36
10th	+5	+3	+3	+7	Hold Confession	5th	44
11th	+5	+3	+3	+7	Greater Divine Inspiration	6th	54
12th	+6/+1	+4	+4	+8	Miracle	6th	64
13th	+6/+1	+4	+4	+8		7th	76
14th	+7/+2	+4	+4	+9	Time of Need	7th	88
15th	+7/+2	+5	+5	+9		8th	102
16th	+8/+3	+5	+5	+10	Miracle	8th	116
17th	+8/+3	+5	+5	+10		9th	132
18th	+9/+4	+6	+6	+11	Mass Confession	9th	148
19th	+9/+4	+6	+6	+11		9th	168
20th	+10/+5	+6	+6	+12	Miracle, Time of Crisis	9th	200
20th	+10/+5	+6	+6	+12	Miracle, Time of Crisis	9th	200

Table 1-1: The Priest

to cast the spell, as indicated on Table 1-1: The Priest. The DC for a saving throw against a spell the priest casts is equal to 10 + the spell's level + the priest's Wisdom modifier.

Like other spellcasters, the priest can only cast a certain number of spells each day. Unlike most other spellcasters, however, the priest does not have spell slots, but instead expends favor in order to cast his spells. Each day, the priest receives a certain amount of favor with his deity, based on his level, as indicated on Table 1-1: The Priest. He also gains an amount of additional favor each day, based on his piety score, as indicated on Table 1-3: Bonus Piety. The priest receives this favor at dawn, or another time that is significant to his faith, and at that time he automatically loses any favor he may have previously possessed, so that favor cannot be carried over from one day to the next.

Though the priest knows all of the spells on the cleric spell list, he only has access to some of them at any given time. Each day, when the priest gains his favor for the day, he must choose a

#### Table 1-2: Priest Spells Readied Spells Readied

Level o 1st 2nd 3rd 4th 5th 6th 7th 8th 9th

-										
1st	3	1		-						
2nd	4	2								
3rd	5	2	1		-					
4th	5	3	1							
5th	6	3	2	1		1.00				
6th	6	4	2	1	P.C.					
7th	7	4	3	2		1		14		
8th	7	5	3	2	1	ð Ó	1		1	
9th	8	5	4	3	1				1	
ıoth	8	5	4	3	2	1				
11th	9	5	5	4	2	1			1	
12th	9	5	5	4	3	2	1			
13th	9	5	5	4	3	2	1			
14th	9	5	5	4	4	3	2	1		
15th	9	5	5	4	4	3	2	1		
16th	9	5	5	4	4	4	3	2	1	
17th	9	5	5	4	4	4	3	2	1	
18th	9	5	5	4	4	4	3	3	2	1
19th	9	5	5	4	4	4	3	3	2	1
20th	9	5	5	4	4	4	3	3	3	2
			1.0							

number of spells of each spell level that he can cast to ready for the day. The number of spells of each spell level that the priest can have readied at any given time is given on Table 1-2: Priest Spells Readied. He can cast each of those spells any number of times throughout the day, as long as he has the necessary favor to spend on casting the spell. In order to cast a spell, the priest must expend an amount of favor equal to the spell's level (for example, casting a o-level spell does not consume favor, but casting a 3rd-level spell consumes 3 favor, and casting a 9th-level spell consumes 9 favor).

Table 1-3: Bonus Favor

Piety	Bonus Favor
0	0
1	1
2	5
2	12
4	20
5 6	30
6	50
7-8	75
9-10	100
11-12	125
13-14	150
15+	200

Armor of Faith (Su): As long as he is unarmored, a priest is protected by a supernatural aura of his deity's will. This armor is invisible and intangible, and provides an armor bonus to the priest's AC based on his piety score, as indicated on Table 1-4: Armor of Faith. This armor bonus applies to touch attacks and incorporeal touch attacks, in addition to the kinds of attacks that an armor bonus would normally apply to. If the priest ever wears armor of any kind, he immediately loses the benefits of this ability for as long as he wears the armor.

**Unswerving Faith (Su):** At 2nd level, a priest is attuned enough with his deity's wishes that he is able to supernaturally determine whether performing an action or associating himself with a specific creature or item will have an adverse effect on his relationship with his

Table 1-4: Armor of Faith		
Piety	AC Bonus	
0	+0	
1	+2	
2	+3	
3	+4	
4	+5	
5	+6	
6-7	+7	
8-9	+8	
10-11	+9	
12-13	+10	
14-15	+11	
16+	+12	

deity. This functions as a *phylactery of faithfulness*, except it can also inform the priest of things which will cause him to gain or lose favor and/or piety, as well. For more information on gaining and losing favor and piety, see Adjudicating Favor and Piety, below.

**Miracle (Sp):** Beginning at 4th level, the priest is able to call upon his deity for magical effects which have a larger and more far-reaching impact than most spells. At 4th level, the priest may choose a single miracle for which he qualifies from the list of prayers included in this book. At 8th level, and every 4 levels thereafter, the priest gains the ability to perform one additional miracle for which he qualifies.

For more information on miracles, see the Miracles section of this book, below.

**Divine Inspiration:** Beginning at 5th level, the priest gains the ability to call on his deity for spells which he has not readied. By spending an additional amount of favor equal to the spell's level (for a total favor cost of twice the spell's level), the priest may cast any spell on the cleric spell list, even if he does not currently have it readied. He must still be of a high enough level to cast the spell, and provide any costly material components or focuses the spell requires.

Sustained by Faith (Su): Beginning at 6th level, the priest's faith is able to sustain him,

## Table 1-5: Sustained by Faith

Flety	benent			
0	No benefits			
1-2	Priest only needs to eat or drink every other day, and starvation takes twice as long.			
3-4	Priest does not need to eat or drink.			
5-6	Priest does not need to eat or drink, and only requires 1/2 as much sleep as normal.			
7-8	Pries does not need to eat, drink, or sleep.			
9-11	Priest does not need to eat, drink, or sleep, and can survive 10 minutes without air.			
12+	Priest does not need to eat, drink, sleep, or breathe.			

replacing his reliance on things like food, sleep, and, in extreme cases, even air. The exact benefits of this ability depend on the priest's piety, as indicated on Table 1-5: Sustained by Faith.

Hold Confession (Sp): At 10th level, the priest gains the ability to hold confession. This ability functions as the spell *atonement*, with a few notable exceptions: first, the target must confess any sins or transgressions he wants to atone for as part of the ceremony. Secondly, the



ability does not have any material component cost. Finally, if the priest confesses someone who would gain no benefit from any of the normal uses of *atonement* (reverse magical alignment, restore class, restore cleric or druid spell powers, and redemption or temptation), he brings the target great peace of mind, granting him or her a divine bonus equal to the priest's Wisdom modifier to all saving throws for 1 hour per class level the priest possesses.

The priest may use this ability a number of times per week equal to his Wisdom modifier (minimum one use per week). The priest is sworn to secrecy over any transgressions confessed in this way, and if he breaks this confidence and shares that information or uses it to his advantage, he loses access to this ability for one month or until he himself receives the benefits of an *atonement* spell. The priest cannot hold confession on himself (though there is no reason he can't cast *atonement* on himself, if he is able).

**Greater Divine Inspiration (Sp):** Beginning at 11th level, the priest gains the ability to call on his deity for spells he would not normally be able to cast. Once per day per five points of piety he possesses (rounded down, minimum 1), the priest may expend an additional cost of 2 favor per spell level (for a total favor cost of three times the spell's level) to cast a spell not on the cleric spell list. He must still be of a high enough level to cast the spell, provide any costly material components or focuses the spell requires, and meet any other prerequisites or costs the spell possesses.

**Time of Need (Su):** At 14th level, the priest can call on his deity to provide extra help in a time of crisis. Three times per day, before making any



d20 roll (including attack rolls, skill checks, ability checks, saving throws, etc.), the priest may choose to expend any amount of favor up to his class level to gain an equal bonus on the roll. This is a free action made as part of whatever action is causing the dice roll, but must be declared before the dice is rolled.

Mass Confession (Sp): At 18th level, the priest gains the ability to hold mass confessions, confessing large numbers of people at one time. When he uses his hold confession class feature, he may now select a number of targets equal to his Wisdom modifier (minimum 1) to benefit from the confession. The priest must still touch all of them, and they must all confess their various transgressions. The individual targets need not all receive the same benefit from the *atonement*, meaning that one could have his spell powers restored, another could reverse a magical alignment change, and the rest could gain a bonus on their saving throws. This otherwise functions as the hold confession ability, above.

**Time of Crisis (Su):** At 20th level, the priest gains the ability to "borrow" favor from his or her deity in a time of crisis. At any time, as a free action, the priest can permanently reduce his piety by 1 in order to immediately gain 20 favor. This piety can never be restored, even by *wish* or *miracle*, but the priest can still gain more piety later. Like all favor, the favor gained in this way lasts until the next time the priest regains favor, at which point it is lost.

#### **Playing a Priest**

Priests are, first and foremost, servants of their deity or other patron. Though this need not be the only defining characteristic of a priest (most deities quickly grow weary of priests who don't have any personality of their own), they tend to think first and foremost of their deity's agenda, even above and beyond their own welfare, in a way that even clerics are rarely able to match. After all, a priest has a direct and personal relationship with his deity, in a far more intimate way than most clerics are able to claim. Most priests will happily admit that they are but a simple aid to their deity, and take great comfort in that fact, finding contentment in working towards a cause they can believe in with all their heart.

This devotion to their deity can often make it difficult to get truly close to a priest, who often has his head—or at least his heart—elsewhere. Still, each priest's personality is different, and different deities attract priests of different personalities, so some priests will be dour and gruff, while others will be very open and caring, wearing their hearts on their sleeves and making fast friends with all they meet. Still others may be quick to denounce "unbelievers" and "heretics," though usually only if such persecution is the will of his deity.

**Races:** Priests can be found in all races, but human priests are most common simply because humans are the most common race. In the case of racial deities, who claim responsibility for a specific race (for example, the god of dwarves, or of elves), it is very rare to see a priest of any other race, but otherwise most deities don't have particularly strong feelings about the race of their priests.

**Religion:** A priest's religion is the driving force and passion in his life. Few priests are able to approach issues of religion and faith from a detached viewpoint, though most priests are secure enough in their faith to accept that others may choose different paths, or avoid religion altogether. Still, a priest's personal religion is central to his sense of self, and most priests would sooner die than break a major precept of their faith, both because their faith is very important to them, and also because they would be mortified at the idea of disappointing their patron deity.

Other Classes: Priests get along well with clerics, druids, paladins, and other divine classes—as long as they aren't of particularly opposing religions. Though there is sometimes friction between priests and clerics, due to the difference of their relationship with their deity, in general most priests and clerics are mature enough to set such matters aside and focus on their similarities, instead. The way a priest interacts with other classes depends largely on his faith and his own views. A priest of a god of strength and athleticism would likely feel at home with fighters and barbarians, while a priest of the god of knowledge or of fire might feel more at home with a studious wizard or a reckless pyromancer, accordingly. Priests of death gods might get on well with necromancers, but a priest of a god who values the sanctity of a burial would not take kindly to someone raising an army of skeletons, and so on.

#### Priests in the World

"Sure, I remember Father Nicholas. He came through these parts a few years back, right in the middle of the worst draught these poor eyes have ever seen. The crops had been withering for ages, and we weren't looking forward to the particularly lean winter that was promising. We'd even scraped together all our gold to pay for a weather-wizard to come out and make it rain, but he only managed to get rain on one or two of the farmsteads, and that only for a day or so. Father Nicholas, well, he took one look around, and asked if our crops needed help. We told him we couldn't pay him, but he just shook his head, offered a prayer to his god, and before long it was raining. Really raining, too—over the whole county. Rained for over a week it did, and the draught never did come back proper. Saved the whole village, by my reckoning. In fact, I'd say he should be made a saint!"

#### ~Old Jack, farmer

Daily Life: Most priests begin and end their days with prayer, and many take time for prayers or other religious ceremonies throughout the day, taking a few moments every hour or two to offer thanks and contemplate their deity's divine plan and message. This religious practice will vary from deity to deity, as will the priest's other activities: most priests spend the majority of their day doing charity and good works, but for deities whose agenda does not include good works, their daily activities may be very different. Clerics of gods of undeath may spend their days animating corpses, while clerics of gods of strength may spend their day wrestling and exercising. Most priests give themselves at least one or two hours each day during which they pursue their own interests, unrelated to their deity's agenda, but some die-hard priests prefer to give every minute of every day over to their patron.

**Notables:** Typically speaking, priests are not generally prone to become especially notable: they are usually quite up-front that they do what they do in the name of their deity, and that they, themselves, are but instruments of his or her divine will. Still, some priests with strong personalities or exceptional piety do gain some amount of fame. Saint Richard the Kind, a priest of Demeter, gained great fame after he gave his life in order to stop the predations of a marauding lich lord, offering himself up as a sacrifice to restore the lich to life, leading to the lich's eventual redemption, and years of service as a priest of Demeter. Living priests of note include Isabella de Montrose, a priestess of Dionysus, who gave up her fortune and estate to charity and became a wandering priestess, travelling from town to town and doing her best to foment chaos and merriment, as well as Johann Vetrovanitch, a dwarven smith and priest of Hephaestus, god of the forge, who is well known for being able to craft the best weapons and armor known to man or dwarf, but who reserves this gift only for those that Hephaestus finds worthy.

Organizations: Most priests belong to a church or other organization devoted to the worship of their deity. Though these churches usually contain members of various other classes, especially clerics and paladins (but also likely a number of adepts, experts, and commoners), they are nonetheless a welcoming place for priests, as they tend to share the priest's devotion towards his deity. Generally speaking, though, a priest has more in common with a cleric of his own deity than a priest of another deity, and so there are few organizations that are made up specifically of priests. One such notable organization, however, is The Brotherhood of Divinity, a fellowship of priests from all different deities, designed to help foster good will between the priests of different religions, in the hopes that these small ties will help to promote a larger peace between these priests' churches, and their other followers as well, to promote goodwill and understanding between all men of the cloth.

NPC Reactions: Few NPCs understand the subtle differences which separate a priest from a cleric, and so generally speaking NPCs react to priests in the same way that they would to clerics. Of course, the way an NPC reacts to a cleric largely depends on the cleric's deity: those who worship good deities known for helping mankind and doing good works tend to be received very well indeed, while priests of hated deities of undeath, or blight, or war tend to be received poorly if they are open about their faith. NPCs with strong religious beliefs will typically have strong reactions to priests, which may be either positive or negative, depending on the NPC. On the other hand, characters who are apathetic or scornful of religion will typically not have much of an opinion about priests at all.

**Priest Lore:** Characters with ranks in Knowledge (religion) can research priests to learn more about them. When a character makes this skill check, read or paraphrase the information from the table below, including the entries for lower DCs.

#### Priests in the Game

For GMs: The most interesting thing about priests, for both players and GMs, is the built-in ability to reward players for pursuing their deity's aims and doing things that demonstrate the priest's faith and loyalty towards his deity. That same system of piety and favor, however, is also one of the biggest difficulties with the class, because it differs dramatically from the normal way that players accumulate power in the game: killing things and leveling up. A priest who has an exceptionally high piety score, and who works hard to please his deity, will likely be more powerful than other characters of his level. At the same time, a priest who doesn't spend much



#### Table 1-6: Priest Lore DC Information

10	Like clerics, priests are servants of a particular deity, and they are able to cast divine spells in their work for that deity.
15	Unlike clerics, priests have a direct relationship with their deity, who awards them spells and other benefits based on their service.
20	Priests have access to powerful miracles which allow them to have a strong and lasting impact on the world in ways that few spells can.
25	Particularly powerful priests are able to cast spells that clerics aren't able to cast, and can cast an exceptional number of spells each day.
30	Characters who achieve this level of success can learn important details about a specific priest, the areas where he operates, and the

kinds of activities he undertakes.

time worrying about his deity, and who has a low piety score, will typically lag behind the rest of the party.

The entire goal of the priest class was to create a divine class where it felt like its members got their spells from a patron deity, rather than being wizards who happened to be armored, and for that reason we felt it was important to include the favor/piety system. That said, even though it's important that the priest's power vary based on his faith, it's equally important, for the above reasons, that it only vary so much. For this reason, it's important to stick relatively closely to the guidelines laid out in the Adjudicating Favor and Piety section, below. Of course, if a player is not willing to work to gain favor or piety, don't feel obligated to hand it out on a silver platter: players who aren't interested in roleplaying or performing side-quests to improve their character should probably stay away from the priest class.

**Ex-Priests:** A priest who grossly violates the code of conduct required by his deity loses all spells and class features, except for his weapon



proficiencies. He cannot thereafter gain levels as a priest of that deity until he atones for his deeds (such as with the *atonement* spell). A priest who no longer finds his faith matching up with his deity can switch to a new deity who better suits his beliefs with the atonement spell as well.

### Adjudicating Favor and Piety

Favor and piety are both used to track a character's personal relationship with his or her deity, creating a divine caster who really feels like he is receiving his spells as a gift from a patron, rather than simply a different flavor of wizard. These scores allow a priest with strong faith to be notably more powerful than a priest with lackluster faith, which can cause some concern for game balance, as two priests of the same level may be of wildly different strengths. If this idea doesn't bother you, feel free to skip this section. If, however, you want to use the priest class but are concerned about the priest either being

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notably more or less powerful than the rest of the party, we strongly recommend reading this section carefully, as it will provide a number of guidelines to keep the favor and piety system, and the fun roleplaying opportunities it encourages and rewards, without unbalancing your game.

#### Piety

Characters gain piety in one of two ways: they can either earn it, through performing various works in service of their deity, or they may simply possess it by virtue of various traits that the character naturally possesses.

#### **Piety From Grace**

A priest's starting piety, and maybe a small amount of additional piety later on, comes from who he is, rather than what he does. Certain deities look for certain things in their followers,



and are naturally predisposed to look more favorably on a priest who matches their portfolio and outlook than on one who doesn't. In such ways, a priest's race, background, alignment, history, and certain feats may give the priest a point of piety, which he will maintain as long as he continues to have whatever traits caused him to gain that piety in the first place.

Obviously, exactly what sorts of things grant bonus piety depends on the priest's deity, and what sorts of things he or she appreciates in a priest. A god of strength might grant a point of piety for having a Strength score above 14 or 16, and a god of the elves might very well grant a point of piety just for being an elf. Generally speaking, if a priest has the exact same alignment as his or her deity (on both axes), he or she gains a point of piety.

That said, it's important not to give out too much piety, especially for things a character is, rather than does. Piety is meant to be earned, not simply handed out, and a large amount of piety at the very beginning of the game (when most of the piety from grace would be obtained) can be very unbalancing. For this reason, a priest should not begin play with more than two points of piety through grace. If you are interested in handing out piety for a character's attributes later on in the game, you should be careful not to award more than one point of piety per four or five levels the priest possesses.

#### **Piety From Works**

The main way for a priest to increase his piety is through doing various deeds for his deity. A point of piety represents a major act on the part of the priest, and is usually awarded only at the end of a small quest or a greater investment of effort by the priest. When a priest recovers a lost relic of the deity's faith, or restores a forgotten temple to the deity, or helps another priest or cleric of the deity from falling into temptation, or passes a major test of faith, he has probably earned a point of piety.

Exactly what sorts of things would cause the priest to gain piety will depend heavily on the

priest's religion: the priest of a nature god might receive a point of piety by shutting down a logging camp, but the priest of a god of civilization would surely frown on such an act. By the same token, destroying a horde of undead would be an excellent way to gain piety with a god who hates undead, but one whose interest lie in knowledge and discovery might not care very much.

Generally speaking, a character will not typically gain more than one point of piety for any given deed, though in the cases of exceptionally long and arduous works, two points of piety might be awarded. Still, it is important to be careful about how much piety you give out: giving out too little will leave the priest underpowered and unhappy, but giving out too much will cause the priest to quickly overshadow the rest of the party. Our recommendation is that the priest should not gain more than one point of piety per two class levels he possesses. This is obviously a somewhat flexible number, but we feel it serves as a good guideline, and should keep the priest roughly in line, power-wise, with other members of the party.

Of course, you shouldn't simply award a point of piety every other level. If that were the case, there wouldn't be much point in having

Sidebar: Priests Above First Level

Based on the advice given in this section, a priest beginning play at 15th level would only have up to 2 piety, and wouldn't have the opportunity to gain more than another 2 more piety before reaching 20th level. This would obviously put the priest at a marked disadvantage, and would probably make playing a priest much less fun. You should use whichever method you think will work best to overcome this obstacle, but here are a few suggestions:

 Have the priest begin play with an appropriate amount of piety from grace (things innate about the character, like race, alignment, piety at all. It's important to remember that the priest still has to earn the piety. You should provide encounters, plot hooks, and small, simple side-quests every other level or so (if they're particularly hard to find or complete, perhaps three levels out of four), which, if completed, award the priest a point of piety.

If the priest chooses not to complete these quests, that's his decision: don't award pity piety. In the same way that a character who zealously pursues his deity's agenda will be a little more powerful than the average character, one who is lackluster and doesn't work very hard at pleasing his deity will be a little underpowered. Even if the priest misses one or two points of piety, it'll still be fine: if a priest gets all of the piety offered at the recommended rate, he'll spend most of the campaign slightly more powerful than most other characters, so it's perfectly fine if he misses one or two. Still, if the priest's player honestly seems to be trying, but for whatever reason isn't able to succeed on these piety quests, and falling behind, you might want to consider making them a little easier.

#### Losing Piety

Priests should rarely, if ever, lose piety. In part, this is due to the fact that few priests will ever willingly commit acts that will upset their

ability scores, feats known, etc.) for his level, plus an amount of piety equal to 1/2 his level for works he's already done. You can work with the player to determine what sorts of things he did in order to gain this piety.

• Have the priest begin play with an appropriate amount of piety from grace (things innate about the character, like race, alignment, ability scores, feats known, etc.) for his level, and no piety from works. Instead, grant a higher rate of piety for quests completed, or else offer a greater number of opportunities to gain piety. Once the priest is at an appropriate amount of piety for his level, return to the normal rate of offering piety.



deity enough to reduce their piety, between their unswerving faith class feature and the way the class encourages players to amass as much piety as possible. Mostly, however, this is due to the fact that piety is hard-won, and very important to the priest class, and if the priest's deity proves fickle and capricious, taking away that hard-earned piety at a whim, then the class is going to be much less fun to play.

That said, sometimes things happen and a priest may willfully do something that really flies in the face of what their deity wants of them. Typically speaking, it's a better idea for the deity to punish the priest in a way that doesn't punish the player as much, such as by reducing their favor—a more short-term and ephemeral statistic—instead. Alternatively, you might consider a temporary reduction of piety until the priest is able to atone in some way, as long as the piety is restored later.

If you find yourself wanting to revoke large amounts of piety from a priest, you should probably consider having the character re-level as some other kind of character, as it won't be very fun for anyone for a priest to be heavily handicapped by being notably behind the curve on his piety score. Remember that even though it seems like a bit of a cop-out from a flavor perspective to allow a scorned priest to suddenly become a druid (he probably shouldn't be a cleric), it's important that the priest's player have fun as well, and should not be overly penalized.

#### Favor

Priests will gain and lose favor—sometimes in very large quantities—every day. They gain an amount of favor each day based on their class level and piety score, and they spend that favor in order to cast spells and use a number of class features. Besides that, however, priests can also gain and lose favor based on how well they are serving their deity.

#### **Bestowing Favor**

In addition to the favor that a priest gains each day as part of his class features, we strongly recommend regularly rewarding the priest's player with favor points whenever he does a good job of roleplaying his devotion to his deity, and when he does things in his deity's interests. Preaching a sermon about his deity's beliefs in the streets, fasting for a religious ceremony, stopping five times a day to pray in the appointed way – each of these is an excellent example of the sorts of small things a priest can do to gain bonus favor each day. In some cases, if you're feeling generous, the priest might even gain a few points of favor just for murmuring a prayer to his god asking for extra strength during a difficult time.

The amount of favor a priest gains in this way should be based on what the priest did in order to gain the favor, and also on the level of the priest, as what seems like a lot of favor to a low-level priest isn't very impressive to a high level priest (though the reverse is far more dangerous). Consult Table 1-7: Bestowing Favor for a good guideline of what amount of favor to reward your priest with.

In addition to the guidelines laid out in Table 1-7, it's also important to bear in mind that, on any given day, a priest shouldn't gain more than roughly 20% of his daily allotment of favor from roleplaying. If the priest gains more than this, he will likely overshadow other members of the group, especially other casters, as he will be able to cast far more spells per day than they will.

#### Table 1-7: Bestowing Favor

Priest	Small	Medium	Large
Level	Reward	Reward	Reward
ıst	0	0	1
2nd	0	1	1
3rd	1	1	2
4th	1	2	2 2 3
5th	2	2	3
6th	2	3	4 5 6 8
7th	3	4	5
8th	3	5	6
9th	4	6	8
10th	5	7	10
11th	6	9	12
12th	7	10	14
13th	8	11	15
14th	9	12	16
15th	10	13	18
16th	11	15	20
17th	12	16	23
18th	13	17	25
19th	15	21	28
20th	16	24	32

#### Losing Favor

In the same way that a priest can gain favor by pleasing his deity, he can sometimes lose favor if he angers or disappoints his deity. This shouldn't happen often—both because few priests will actively be looking to upset their deity, or have much reason to do so, and because it's not very fun to lose favor, as it's the major source of power for the class—but having the possibility there is an important part of making the priest class about the priest's relationship with his god, instead of simply being another flavor of caster. Because favor resets every day, if you feel that a priest isn't being very true to his faith, feel free to impose a penalty of a few points of favor, using the same guidelines as bestowing extra favor, above. In extreme cases, you might consider having the favor reduction last for two or three days, or until the priest successfully atones, but, as with granting extra favor, remember that you should never impose a penalty of more than about 20% of the priest's normal daily favor.

#### Miracles

In addition to their spellcasting abilities, priests also have access to a number of miracles, special spell-like powers which allow them to channel their deity's powers in ways that tend to be larger in scope than most spells allow. For the most part, miracles function identically to spells, but there are a few key differences, which will be explained in this section.

#### Miracles at a Glance

Miracles are different from spells in a couple of key ways. The first, and most striking thing that sets miracles apart from most spells is that their effect can vary greatly depending on the priest's piety score. Exactly what effect the priest's piety has on the miracle will vary, but typically the higher the priest's piety, the greater the area of effect that the miracle will have. In this way, particularly pious priests are able to perform powerful miracles with far-reaching effects, while apathetic and lackluster priests will



will perform similarly sub-par miracles.

#### **Components of a Miracle**

Like spells, miracles have a number of components in their description. Below is an explanation of each component of a miracle's entry:

Miracle Name: This is the name of the miracle. Some priests or faiths may refer to miracles by different names, or may not refer to them by name at all, but generally speaking this name is recognized by characters who know about the miracle. Additionally, this is what the miracle will be referenced as in any sourcebook which needs to refer to it.

Favor: This is the miracle's cost, in favor. In order to perform the miracle, the priest must expend that much favor. If the priest does not have that much favor, he is unable to perform the miracle until he acquires the appropriate amount of favor.

Frequency: Unlike spells, a miracle can only be performed so often, even if the character has enough favor to perform it many times. This represents the frequency with which the miracle can be used. Typically, this will take the form of "1/day" or "1/week," indicating that the miracle can only be performed once in the given period of time. In the case of weeks, this does not refer

to calendar weeks, but rather that the character must wait seven days after performing the miracle before he can perform it again (for example, the miracle could not be performed on the last day of the week, and then again on the first day of the next week). With smaller periods of time, such as days, it isn't important to track the usage of the miracle so closely, and the priest will be able to perform the miracle again the next time he regains favor.

Casting Time: As with spells, this is the amount of time required to perform the miracle. Generally speaking, miracles are not meant to be used in combat, and so few miracles will have a casting time of less than one minute, but exceptions may exist.

**Components:** Like spells, miracles have a number of components. The components listed here, and their abbreviations (V, S, M, etc.) are identical to those found in the entries of spells.

Prerequisites: This entry lists the prerequisites a priest must meet in order to learn or perform the miracle. Common prerequisites include a minimum level, a minimum piety score, a specific alignment, or that their deity possesses a specific domain of some kind. A deity is considered to possess a domain if it is listed in the deity's entry, and clerics of that deity can choose that domain. If a priest ceases to qualify for a miracle he has learned, he is unable to

perform that miracle again until he qualifies once more. Priests who are unlikely to be able to re-qualify for a miracle they have learned should be allowed to learn a new miracle in its place, forgetting the old one in the process.

Saving Throw: Some miracles offer a saving throw. This entry works identically to the saving throw entry found in spells.

**Spell Resistance:** Some miracles are subject to spell resistance. This entry works identically to the spell resistance entry found in spells.

#### Miracles

The following miracles are presented in alphabetical order.

#### AFFECT CROPS

Favor 5; Frequency 1/week Casting Time 10 minutes Components V, S Prerequisites deity must have luck, plant, or sun domain

This miracle has different effects, depending on whether the priest wants to enhance or diminish the crops to be affected. Either way, the spell affects an area of crops for a duration of time depending on the piety of the priest, as indicated on the table below. Additionally, no matter which version is selected, the spell only affects plants which have been deliberately planted, not wild plants, or weeds.

Bless Crops: The affected crops grow more heartily, and are exceptionally productive. The plants grow at an increased rate, spreading faster and growing larger than they normally would by an additional 25%. Additionally, if the plants yield produce or crops of any kind, they produce 25% more than they normally would. This effectively applies a +5 bonus on any Profession (farmer) or Profession (gardener) checks involving the affected plants.

Blight Crops: The affected crops wither,

struggling to grow and possibly dying altogether. The plants grow at only 75% of their normal rate, and, if they yield produce or crops of any kind, they produce 75% less than they normally would. Additionally, there is a 5% chance that all the plants affected die out completely, and that nothing will grow in that area until twice the normal duration has passed.

Area	Duration
20-ft. radius	1 week
50-ft. radius	2 weeks
100-ft. radius	3 weeks
500-ft. radius	1 month
1,000-ft. radius	2 months
1-mile radius	6 months
5-mile radius	1 year
	20-ft. radius 50-ft. radius 100-ft. radius 500-ft. radius 1,000-ft. radius 1-mile radius

#### ANOINT GROUND

#### Favor 10; Frequency 1/month Casting Time 24 hours Components V, S, M Prerequisites none

This blessing marks an area as a place of special importance to the cleric's deity, anointing it as a holy (or unholy) place in that deity's name. This has a number of effects. While within this area, followers of that deity are treated as though their caster level were two higher than it actually is. Additionally, followers of that deity's enemies must succeed on a Will save (DC 10 + the priest's piety score) or be unable to enter the anointed ground. This is a mind-affecting fear effect. Finally, if any combat occurs in the affected area, there is a 5% chance that the priest's deity takes notice of the event, and may choose to intervene. The area to be affected, and the duration of the effect, are determined by the piety of the priest performing the miracle, as indicated on the table below.

Piety	Area	Duration
1-2	10-ft. radius	1 day
3-4	20-ft. radius	1 week
5-6	30-ft. radius	2 weeks
7-9	50-ft. radius	3 weeks
10-12	100-ft. radius	1 month
13+	200-ft. radius	2 months

#### **BANISH VERMIN**

Favor 3; Frequency 1/week Casting Time 10 minutes Components V, S Prerequisites deity must have charm, community, or protection domain Saving Throw Will negates; Spell Resistance no

This miracle drives out vermin, rodents, and other pests from the affected area, and prevents them from returning for the duration of the effect. Only certain kinds of animals—those that are a potential threat to civilized people or their crops—are affected. For example, a disease-carrying rat would be banished, as would crop-eating insects, but insects that are not harmful to crops, such as bees or butterflies, would not be drive out. Domesticated animals are never affected. The miracle's area, the creatures it is able to affect, and the duration of the effect, are determined by the priest's piety, as indicated on the table below.

#### **COMMAND WEATHER**

Favor 5; Frequency 1/day Casting Time 1 minute Components V, S Prerequisites deity must have air, water, or weather domain

At its most basic level, this miracle allows a priest to force the weather in a localized area to conform to a simple pattern. The area of effect is determined by the priest's piety, as indicated on the table below, but the duration of the effect is always 8 hours. Once the initial weather type is chosen, it takes 10 minutes for the weather to shift to the chosen type, and it remains that way until the effect ends: the priest cannot later change the

Piety	Area	Duration	Creatures Affected
1-2	20-ft. radius	1 week	Diminutive or smaller vermin
3-4	50-ft. radius	2 weeks	Tiny or smaller vermin; fine animals
5-6	100-ft. radius	3 weeks	Small or smaller vermin; diminutive or smaller animals
7-9	500-ft. radius	1 month	Medium or smaller vermin; tiny or smaller animals
10-12	1,000-ft. radius	2 months	Large or smaller vermin; small or smaller animals
13-15	1-mile radius	3 months	Huge or smaller vermin; medium or smaller animals; diminutive or smaller magical beasts
16+	5-mile radius	6 months	Any vermin; large or smaller animals; small or smaller magical beasts

#### Sidebar: Priests Gone Wild!

It's easy to look at the ways in which miracles allow priests to have a large influence and the world and get a little nervous that players of priests may be tempted to use that power in less-than-game-enhancing ways: summon thunderstorms for no reason, blighting everyone's crops for a laugh, or building enormous fortresses everywhere they go, just because they can. While it's true that the priest isn't likely to lose favor or piety unless his antics are running up against what his deity stands for, that doesn't mean that any deity appreciates his divine gifts being used for frivolous and pointless ends. Players and GMs alike should remember that miracles represent the priest actively asking his deity for a magical favor, and that while deities are generally inclined to give their priests the benefit of the doubt, they can easily refuse to honor miracles that they feel are a waste of their divine attention. Miracles spurned in this way have no effect, but still cause the full expenditure of favor, and count against the priest's use of that miracle. The priest should typically receive some sort of warning from his or her deity before he gets "cut off" in this way, such as in the form of a vision or dream where the deity explains that he does not appreciate the way the priest has been using his powers. weather until after the 8 hours have passed. The basic weather patterns are as follows:

*Clear:* The sky is free of clouds, and there is a light breeze. If it is daytime, then the weather is sunny. Otherwise, the moon and stars are unobstructed.

Overcast: The sky is thick with clouds, blocking light from above. Creatures that are affected by sunlight, such as orcs, wights, and vampires, are treated as though they are not in sunlight while the sky is overcast in this way.

*Rainy:* Rain falls from the sky, for a total of 2 inches of rainfall over the course of the 8 hours. If the temperature is below freezing, the rain falls as snow, instead.

1-mile radius	-
	-
5-mile radius	
10-mile radius	
15-mile radius	
30-mile radius	
50-mile radius	
75-mile radius	
100-mile radius	
	5-mile radius 10-mile radius 15-mile radius 30-mile radius 50-mile radius 75-mile radius

As long as the priest has a piety of 3 or higher, he can spend an additional 5 points of favor (for a total of 10 points of favor) to increase the effects of the miracle. This allows the wielder to adjust the temperature and wind speed. The priest can set the wind speed to any point between light and severe, and can set the temperature anywhere between 0° and 110° Fahrenheit. For more information on the effects of wind and temperature, see the *Pathfinder Roleplaying Game Core Rulebook*.

Finally, if the priest has a piety of 6 or higher, he can spend an additional 10 points of favor (for a total of 20 points of favor) to create truly impressive weather effects. He can increase the wind speed all the way to hurricane speeds, and can also cause hail- or thunderstorms.

In the event of multiple priests or other spellcasters attempting to control the weather at the same time, opposed caster level checks should be made to determine which one gains control.

#### COMMUNE

Favor 12; Frequency 1/day Casting Time 10 minutes Components V, S, M (incense) Prerequisites none

This miracle allows the priest to commune with his deity, benefitting from his great wisdom and knowledge. The priest may ask a number of questions; the number of questions, and the exact nature of the answers, depends on the priest's piety score, as indicated on the table on the next page.



Piety	Questions	Answer
1-3	1	Yes-or-no questions only, answers are "Yes," "No," or "Maybe"
4-6	2	Priest may ask any question, deity responds with a cryptic and symbolic vision or image.
7-9	3	Priest may ask any question, deity responds with up to five word phrases
10-12	4	Priest may ask any question, deity gives two- to three-sentence response
13+	5	Priest may ask any question, and deity responds to the best of his ability

#### CONSTRUCTION

Favor 24; Frequency 1/month Casting Time 1 hour Components V, S, M Prerequisites 9th level, 5 piety, deity must have artifice, community, or nobility domain

This miracle allows the priest to create large structures and build entire buildings purely through divine grace. The priest must provide the necessary building materials, as all that the miracle does is construct the structure magically. That said, creative priests will have little problem finding materials, and they do not need to be processed: if the priest doesn't mind building his structure into the side of a cliff, he'll have all the stone he wants, and if he doesn't mind it being made out of hard-packed dirt, he can build a structure basically anywhere. In the case of wooden structures, the trees need not even be cut down first, as long as they are all within the area of the miracle.

Once created, the structure lasts indefinitely. It is not furnished, and is typically quite sparse when completed. By succeeding on a Craft (carpentry), Craft (sculpture), or Craft (stonemasonry) check, the priest can apply more complicated adornments or features to the structure, but typically the miracle is only capable of producing roofs, walls, and floors—and strictly nothing elaborate. The DCs of such checks vary depending on what kind of crafting is desired. The maximum area of the structure is determined by the priest's piety score, as indicated on the table below.

Piety	Area	
1	5 cu. ft.	
2	10 cu. ft.	
3	20 cu. ft.	

4-5	30 cu. ft.
6-7	50 cu. ft.
8-10	75 cu. ft.
11-13	100 cu. ft.
	150 cu. ft.
14-15 16+	200 cu. ft.

#### CREATION

Favor 6; Frequency 1/week Casting Time 1 hour Components V, S Prerequisites none

This miracle allows the priest to create items or goods from nothing. The items created this way must be non-magical in origin and last indefinitely, or in the case of consumable goods, until consumed. The total value of items to be produced depends on the priest's piety score as defined on the following table; creation can create a single item of this value or a number of items adding up to this value at the priest's discretion. The type of item or items, as well as the exact number, must be chosen by the priest at the time of casting and once made cannot be changed.

Value	
10 gp	
30 gp	
50 gp	
100 gp	
200 gp	
500 gp	
1,000 gp	
2,500 gp	
5,000 gp	
	10 gp   30 gp   50 gp   100 gp   200 gp   500 gp   1,000 gp   2,500 gp

#### CURE DISEASE

Favor 12; Frequency 1/week Casting Time 1 minute Components V, S Prerequisites 5th level; deity must have good, healing, or liberation domain Saving Throw Fortitude negates (harmless); Spell Resistance yes (harmless)

Through use of this miracle a priest can cure those afflicted by terrible diseases. With a touch the priest can cure the target of any diseases, including magical diseases from which he or she is currently suffering. The priest may affect a number of targets depending on his piety score as defined on the following table. The priest may choose to hold this healing power in reserve to be used at a later time but cannot "hold the charge" in this way for more than 24 hours.

Piety	Number of Targets
1-2	1
3-4	2
<u>3-4</u> <u>5-6</u> 7-9	5
7-9	10
10-12	20
13+	50

#### DEMOLITION

Favor 28; Frequency 1/week Casting Time 1 hour Components V, S

**Prerequisites** 13th level, 7 piety; deity must have chaos, destruction or strength domain

Demolition allows the priest to destroy refined non-living matter through his deity's grace, reducing the target to a fine dust. The priest may affect all objects within the area of effect, determined by his piety score as defined by the following table, or only some of the objects contained therein. This choice is made when the priest begins casting and cannot be changed later. Demolition affects only objects and structures and cannot be used to affect undead or constructs.

The demolition process is slow, taking one minute per five cubic feet to be demolished, and so creatures in the affected area have plenty of warning to get out of the affected area.



Piety	Area	
1	5 cu. ft.	
2	10 cu. ft.	
2 3	20 cu. ft.	
4-5	30 cu. ft.	
6-7	50 cu. ft.	10 A
8-10	75 cu. ft.	
11-13	100 cu. ft.	
14-15	150 cu. ft.	
14-15 16+	200 cu. ft.	
		-

#### GODSPEED

Favor 12; Frequency 1/day

Casting Time 10 minutes

Components V, S

Prerequisites deity must have magic or travel domain

Saving Throw Fortitude negates (harmless); Spell Resistance yes (harmless)

Godspeed allows the priest to travel great

distances by divine grace. This miracle functions identically to a greater teleport spell except that the number of targets is defined by his piety score (see table below) and that the priest need not touch or indeed even see all this miracle's targets. Unwilling targets are granted a saving throw with DC equal to the priest's piety score + his Wisdom modifier to resist the effect.

Piety	Number of Targets
1-2	1
3-4	2
3-4 5-6 7-10	5
7-10	10
	20
11-15 13+	50
412	

#### INFLICT DISEASE

Favor 13; Frequency 1/week Casting Time 1 hour Components V, S, M Prerequisites 5th level; deity must have evil,



madness, or trickery domain Saving Throw Fortitude negates; Spell Resistance no

Through the use of this miracle the priest can inflict a terrible disease upon those who have displeased his deity. This miracle allows the priest to cause a number of subjects, determined by his piety score as defined on the following table, to be affected as by the spell *contagion*, except that the save DC is equal to the priest's piety score + his Wisdom modifier. The priest need not touch or even see his targets, though he cannot affect targets more than one mile away from his present location.

Piety	Number of Targets
1-2	1
3-4	2
<u>3-4</u> 5-6	5
7-10	10
11-15	20
13+	50
12	

#### JUDGMENT

Favor 12; Frequency 1/day Casting Time 10 minutes

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Components V, S

Prerequisites deity must have knowledge, law, or rune domain

With this miracle the priest channels the wisdom of his deity to mediate disputes and render verdicts with divine authority. When the priest uses this miracle he may render a binding verdict in any mediation of which he is in charge, magically compelling the affected parties to comply with his judgment as though affected by the spell *geas/quest*. The priest may render a number of verdicts each time he uses this miracle, as determined by his piety score as defined on the following table. The targets must be willing in order for the miracle to have effect, but need only agree before the *judgment* is determined, not afterwards.

Piety	Mediations	
1	1	
2	2	
3	5	
4-5	10	

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6-7	15	
8-9	25	112 2
10+	30	

#### REANIMATION

Favor 12; Frequency 1/week Casting Time one hour Components V, S Prerequisites 7th level; deity must have darkness, death, or evil domain

This miracle allows the priest to infuse the dead with dark energy, forcing them to rise as nightmarish undead. This miracle allows the priest to animate a number of corpses as zombies. The number of zombies created with each use of the miracle, and the total number of zombies created in this way that he can control at any given time, are based on his piety score, as defined on the following table. Zombies created this way serve the priest loyally and obey his commands so long as he holds his deity's favor, and they do not count against the number of hit dice of undead he can control with command undead or similar abilities, being instead limited by the table below.

Piety	Zombies per Miracle	Total Zombies Controlled
1	1	10
2	2	20
3	4	30
4-5	8	50
6-7	16	100
8-10	32	150
11-13	64	250
14-15	128	500
16+	256	1,000

The priest need not touch, see, or even be aware of the corpse, as buried zombies will dig their way to the surface upon the completion of the miracle, but the miracle only affects corpses within one mile of the miracle's casting, starting with the nearest ones and moving outward. Only humanoid corpses are affected by this miracle.

REVIVAL	mur
Favor 25; Frequency 1/month	Pi
Casting Time 1 round	1
Components V, S, M	2

Prerequisites 9th level; 8 piety; deity must have death, glory, or repose domain Saving Throw Will negates (harmless); Spell Resistance yes (harmless)

This miracle allows the priest to return to life the fallen, provided he acts quickly enough. With this miracle the priest can immediately restore to life and health a number of subjects based on his piety score as defined on the following table. Being revived in this way restores the subjects to full hit points and cures any afflictions they may have been suffering from. Revival can only affect targets that have been dead for a short amount of time, with the exact limit dependant on the priest's piety score, as indicated on the table below.

Piety	Targets	Maximum Revival Time
1	1	1 round
2	2	1 minute
3	5	10 minutes
4-5	10	30 minutes
4-5 6-7	20	ı hour
8-10	40	2 hours
11-13	60	6 hours
14-15	80	12 hours
14-15 16+	100	24 hours
	States of the second states of	

#### SHAPE EARTH

Favor 24; Frequency 1/week

Casting Time 10 minutes

Components V, S

Prerequisites 7th level; deity must have artifice or earth domain

By channeling the power of his deity the priest can move the earth itself. By use of this miracle the priest can reshape natural earth, including stone, minerals, ore, mud, and soil as with the spell stone shape, except that the area to be affected is determined by the priest's piety score as defined on the following table. The effect of shape earth last indefinitely, and once shaped the earth behaves naturally with regard to mundane and magical phenomena.

Piety	Area		
1	5 cu. ft.	-	
2	10 cu. ft.	1.00	



3	20 cu. ft.		
4-5	30 cu. ft.		
<u>4-5</u> 6-7	50 cu. ft.		
8-10	75 cu. ft.		
11-13	100 cu. ft.		
CONTRACTOR OF A DECIMARY OF A	150 cu. ft.		
14-15 16+	200 cu. ft.		

#### SHAPE FIRE

Favor 6; Frequency 1/day Casting Time 1 round

Components V, S

**Prerequisites** deity must have fire or protection domain

Saving Throw Reflex negates (see text); Spell Resistance no (see text) By channeling his deity's divine will the priest can affect the shape of flames. He may stop flames from crossing a certain point, sheltering an area from their scorching touch. He can also direct the flames to spread in a specific direction, expanding at a rate of 5 feet per round in the direction of his choosing. He may continue to control the fire in this way as long as he concentrates on the miracle, to a maximum of one hour. The area affected is determined by the priest's piety score as defined on the following table. Shape fire doesn't affect the intensity of the flames or their duration, and the flames continue to be affected naturally by forces both mundane and magical.

Piety	Area		
1	5 cu. ft.		
2	10 cu. ft.		
3	20 cu. ft.		
4-5	30 cu. ft.		
6-7	50 cu. ft.		
8-10	75 cu. ft.		
11-13	100 cu. ft.		
14-15	150 cu. ft.		
14-15 16+	200 cu. ft.		

#### SUMMON VERMIN

Favor 6; Frequency 1/day Casting Time 10 minutes Components V, S Prerequisites deity must have animal, destruction, or war domain

This miracle calls vermin, rodents, and other pests to the affected area, and prevents them from leaving for the duration of the effect. The area affected, the duration, and the danger of the vermin summoned depends on the priest's piety score, as indicated below.

The different categories of vermin summoned represent the overall danger they represent to the area they are summoned into. The exact type of creature summoned would depend on what kinds of creatures are native to the region, and, indeed, a variety of different vermin of the same category might be summoned with a single miracle. The miracle summons the type of vermin listed for the priest's piety score, as

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Piety	Area	Duration	Vermin Summoned
1-2	20-ft. radius	1 week	Pests and nuisances
3-4	50-ft. radius	2 weeks	Pests and nuisances
5-6	100-ft. radius	3 weeks	Crop-eaters
7-9	500-ft. radius	1 month	Crop-eaters
10-12	1,000-ft. radius	2 months	Plague carriers
13-15	1-mile radius		Plague carriers
16+	5-mile radius	6 months	Man-eaters

well as all the types of vermin for lesser piety scores.

Pests and Nuisances: These creatures are not particularly dangerous, but may cause minor inconveniences, such as boring holes in the walls, leaving lots of itchy bites, or leaving their droppings in public places. Other than social stigma and annoyance, they present no real threat. Examples include rats, mosquitoes, flies, and the like.

*Crop-Eaters:* These pests eat crops. In small quantities they are a minor nuisance, but when summoned by summon vermin, they come in numbers that can devastate harvests and leave farmers penniless and starving. Examples include locusts, weevils, termites, and the like.

*Plague Carriers:* These pests carry diseases. Each day that a character is in an area infested with plague carriers there is a 20% chance that they are exposed to a disease. Examples include rats, mosquitoes, and fleas (provided they are diseased).

*Man-Eaters:* These pests will kill and eat humanoids, typically attacking in large swarms. These creatures represent a direct threat, and are best handled through combat, using statistics blocks from the Pathfinder Bestiary or similar books. Examples include stirges, giant spiders, and poisonous snakes.

#### **Devoted** Apostle

"Brothers and sisters, today we are gathered not to be given salvation but to earn it. We seek not an invitation to paradise, but the right to call it our home. When we fast we hunger not for our faith sustains us; when we give alms, we are not impoverished for our faith enriches us; when we pray it is not because we are afraid, but because we are grateful for our god's gifts. His will is our will, for his will is good; his cause is our cause, for his cause is just; his path shall be our path, for his path alone is true, unlike those other so-called gods. Do not follow me, brothers and sisters, follow him and allow me to council you on your journey."

#### -Abraham Havershem, devoted apostle of Zeus

The devoted apostle is among his deity's most faithful and inspiring servants. He lives his life in accordance with his divine patron's will, and encourages others to do the same. He draws his strength from his faith and devotes much of his life to spiritual growth. While most devoted apostles belong to a religious order, a deep belief in your deity is truly all one needs to embark on this most pious of paths.

#### Becoming a Devoted Apostle

In order to become a devoted apostle, a character must have some amount of divine casting, and characters who are strictly divine casters will benefit the most from the class's granted spellcasting ability and the class features which enhance spellcasting. Though divine casters of all classes are able to join, it is very rare to see devoted apostles who aren't tied to a specific deity, so druids and other divine spellcasters who tend not to directly worship any gods are rare as devoted apostles.

Because the class requires three points of piety, the character will need to invest a good deal of effort in gaining piety prior to joining the class. Players interested in having their character join this class should talk to their GMs about arranging ways for this to happen.

#### Entry Requirements

Skills: Knowledge (religion) 6 ranks Spellcasting: Must be able to cast 2nd-level divine spells. Special: Must have at least 3 points of piety.

#### Making a Devoted Apostle

Devoted apostles are devoted followers of their deity.

Abilities: As spellcasters, the most important ability score to devoted apostles is largely dependent on which ability score determines their spell save DCs and bonus spells, typically Wisdom. A high Charisma allows them to better serve as missionaries and perform in their role as priests, while a high Intelligence gives them more skill points to spend on essential skills. Though physical abilities tend to be of secondary importance, devoted apostles who frequently engage in combat will benefit most from a high Constitution, allowing them to last longer in a fight, as well as a high Strength or Dexterity, depending on whether they prefer melee or ranged combat.

Alignment: Devoted apostles can be of any alignment, but typically share an alignment with their deity, or in keeping with their personal philosophy, in the case of agnostic devoted apostles. Those few devoted apostles who choose an alignment that differs from their deity's typically focus only on aspects of that deity that mach their personal tendencies. Devoted apostles with alignments opposed to their deity are all but unheard of.

Hit Dice: d8

#### Class Skills

The devoted apostle's class skills (and key ability for each skill) are Diplomacy (Cha), Intimidate (Cha), Knowledge (religion) (Int), and Sense Motive (Wis).

#### **Class Features**

The following are the class features of the devoted apostle prestige class.

Level	Base Attack Bonus	Fort Save	Ref Save	Will Save	Special	Spellcasting
ıst	+0	+0	+0	+2	Divine Power, Divine Speech	+1 level of existing class
2nd	+1	+0	+0	+3	Divine Fortitude	+1 level of existing class
3rd	+1	+1	+1	+3	Pious +1	
4th	+2	+1	+1	+4	Divine Protection	+1 level of existing class
5th	+2	+1	+1	+4	Divine Might	+1 level of existing class
6th	+3	+2	+2	+5	Pious +2	
7th	+3	+2	+2	+5	Divine Life-Force	+1 level of existing class
8th	+4	+2	+2	+6	Divine Resistance	+1 level of existing class
9th	+4	+3	+3	+6	Pious +3	
10th	+5	+3	+3	+7	Divine Clarity, Intervention	+1 level of existing class
-						

#### Table 3-1: The Devoted Apostle

Armor and Weapon Proficiency: The devoted apostle gains no new proficiencies with armor, shields, or weapons.

**Spells per Day:** At the indicated levels, a devoted apostle gains new spells per day as if he had also gained a level in a divine spellcasting class he belonged to before adding the prestige class. He does not, however, gain other benefits a character of that class would have gained, except for additional spells per day, spells known (if he is a spontaneous spellcaster), and an increased effective level of spellcasting. If a character had more than one divine spellcasting class before becoming a devoted apostle, he must decide to which class he adds the new level for purposes of determining spells per day.

Because the devoted apostle grants spells per day, as opposed to favor per day, priests who take levels in the devoted apostle prestige class will not gain additional favor each day, and will not gain the benefits of the increased spellcasting, other than an increase in his effective spellcaster level.

**Divine Power (Su):** As long as a devoted apostle has a piety of at least 3, he gains a +2 bonus to his caster level.

**Divine Speech (Ex):** A devoted apostle gains a bonus on all Diplomacy, Intimidate, and Perform (oratory) checks equal to one half his piety score (rounded down). **Divine Fortitude (Su):** Beginning at 2nd level, as long as a devoted apostle has at least 3 piety, he gains a +4 bonus on saving throws versus poisons and diseases, and if he has at least 6 piety he becomes immune to poisons and diseases.



Pious (Ex): At 3rd level, the devoted apostle gains a point of piety. He gains another point at 6th level, and a third at oth level.

Divine Protection (Su): Beginning at 4th level, as long as a devoted apostle has at least 5 piety, he gains a +4 bonus on saving throws versus curses, and if he has at least 9 piety he becomes immune to the effects of curses.

Divine Might (Su): Beginning at 5th level, the devoted apostle increases the saving throw DCs of all spells he casts by an amount equal to one-fifth his piety score (rounded down).

Divine Life-Force (Su): Beginning at 7th level, as long as the devoted apostle has at least 10 piety he becomes immune to mind-affecting effects.

Divine Resistance (Su): Beginning at 8th level, the devoted apostle gains spell resistance equal to 5 + twice his piety score.

Divine Clarity (Su): Beginning at 10th level, as long as the devoted apostle has at least 12 piety, he becomes immune to death effects.

Intervention (Sp): Once per week, starting at 10th level, a devoted apostle with a piety rating of at least 14 may call upon his deity to intervene directly on his behalf. This ability functions identically to the spell miracle, except that it may duplicate spells of any level, and there is no material cost for particularly powerful miracles.

#### Playing a Devoted apostle

Most devoted apostles come from clerical, or otherwise religious backgrounds, and typically devote years of service to their deity before becoming a devoted apostle. While many devoted apostles belong to religious organizations, others elect to remain outside of their deity's church, maintaining a personal devotion outside of the structured religious order. While many devoted apostles enjoy positions of importance or prestige within their faith, others do not, and membership in this class doesn't offer any special benefit with



regards to advancement within any specific organization.

Typically, devoted apostles do not associate with people outside of their faith, except to serve as missionaries or crusaders on behalf of their deity. Even so, individual devoted apostles have been known to choose their own friends and traveling companions without giving any regard to religion. Still, even such individualist devoted apostles tend to trust those of their own faith more than those of others.

**Races:** While devoted apostles can be found among all races, humans are the most common due to their overall prevalence and tendency for religious fervor. Dwarven devoted apostles are among the most respected members of dwarven communities, while halfling devoted apostles are often encountered doing missionary work for their deity.

**Religion:** Religion is of paramount importance to devoted apostles, and they are strict adherents to both dogmatic creeds, and the implied spirit of their faiths. That said, a few agnostic devoted apostles exist who draw their power not from a belief in a deity, but in strict devotion to philosophy or ideal. In either case, few devoted apostles have much measure of religious tolerance and are particularly abhorrent of new faiths and faiths which oppose their deity's interests.

Other Classes: Devoted apostles most often associate with clerics, priests, and other religiously-minded classes. Their view of other classes is largely defined by their religious beliefs, for example a devoted apostle of a warrior god might get along splendidly with fighters and barbarians, but hold little regard for arcane spellcasters, while a follower of the god of chaos might harbor a dislike of monks and paladins.

#### Devoted apostles in the World

"Liars! Con-men! Traitors! These so-called devoted apostles are destroying our society, and soon their blasted infernal church will be running everything, ruining people's lives and driving our economy into the ground! If they're not stopped soon, the peasants will be revolting inside a month."

#### -Stephan de Mortant, frustrated noble

**Daily Life:** Devoted apostles do all they can to live in accordance with their deity's beliefs, even to the greatest extremes. Some are ascetics, while others live rich decadent lives, but all are faithful. Many devoted apostles spend time doing missionary work or else serving as community leaders—in either case to further their god's faith. A few undertake dangerous or adventurous tasks in service of their deity, which can bring them to exotic and perilous locations on a regular basis, while others remain at the temple seeing to the administrative affairs of the church.

Daily Life: Devoted apostles do all they can to live in accordance with their deity's beliefs, even to the greatest extremes. Some are ascetics, while others live rich decadent lives, but all are faithful. Many devoted apostles spend time doing missionary work or else serving as community leaders—in either case to further their god's faith. A few undertake dangerous or adventurous tasks in service of their deity, which can bring them to exotic and perilous locations on a regular basis, while others remain at the temple seeing to the administrative affairs of the church.

NPC Reactions: Devoted apostles are typically pillars of their community, well respected by those of similar religious beliefs. Because of their dedicated nature and strict religious beliefs, some find devoted apostles to be rigid or stuffy, which can cause friction, particularly between those whose opinions differ from the opinions of the devoted apostles. Devoted apostles enjoy a rivalry—on the verge of enmity—with the clergy of religions with differing views, and may often receive less than warm welcomes from other religious figures. Finally, some nobles and even a few kings believe devoted apostles to be a threat to their power, and so react hostilely to devoted apostles who are open about their profession.

Devoted Apostle Lore: Characters with ranks in Knowledge (religion) can research devoted apostles to learn more about them. When a character makes this skill check, read or paraphrase the information from the table below, including all information from lower DCs.

#### Table 3-2: Devoted Apostle Lore DC Information

_	
10	Devoted apostles are pious and zealous followers of their deity, capable of casting divine spells and drawing strength from their beliefs.
15	Devoted apostles are well known to be strict adherents to their faith and will almost never do something not in keeping with those deep-seated beliefs.
20	Devoted apostles have especially close relationships with their deity, and often speak with more authority on religious matters than other followers of their god.
30	Characters who achieve this level of success can learn details about a specific devoted apostle, his activities, and general whereabouts.

#### Devoted Apostles in the Game

For GMs: For the most part, players of the devoted apostle class will cause the same sorts of quandries as those addressed under the priest class, above. Though piety is not as important to the devoted apostle as it is to the priest, it is still a heavily-contributing factor in to the devoted apostle's power level, and has an impact on nearly all of his class features.

The most difficult hurdle involve with the devoted apostle prestige class is likely the entry requirement of three points of piety. GMs who know that one or more of their players may be interested in playing a devoted apostle should make efforts to provide ways for those characters to gain piety, even if they don't gain immediate benefits from it at the time.





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## Discover the Power of Faith

The flavor of clerics and other divine classes has always been that their spellcasting ability comes directly from their deity, and is a gift bestowed upon them in exchange for their faith, or else to allow them to do holy work in the deity's name. Despite this flavor, however, clerical spellcasting and other abilities rarely feel especially divine in origin, with little in the rules of the game to differentiate them from wizards, besides their ability to wear armor.

A Necromancer's Grimoire: The Book of Faith endeavors to end that problem by introducing the priest class. The priest is an alternative to the cleric, who uses new mechanics, favor and piety, to govern his class features, with game mechanics to help reinforce the personal relationship the priest has with his deity, and to reward players who do a good job of roleplaying their character's faith.

In addition to the class, and extensive guidelines on using the piety system in your game, the book also provides a number of miracles, which are new spell-like abilities that allow particularly pious priests to perform magic on a scale that most characters are unable to. Finally, the devoted apostle prestige class allows clerics and other divine casters to get a sample of the fun that the new piety mechanic can bring.

From the makers of *Liber Vampyr: Secrets of the Blood* and *A Necromancer's Grimoire: Marchen der Daemonwulf*, this book is the answer to every gamer who's ever wished that divine casters would feel a little more...divine.

ROLEPLAYING GAME COMPATIBLE